

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## EIGHTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY

October 1, 1823.

(Continued from page 419.)

Of all the other States, there is not one, which has yet come forward, *as a State*, to the labour of supplying its own destitute and perishing population. There are indeed Domestic Missionary Societies, in Philadelphia, Norfolk, Richmond, Charleston, Augusta and some other cities; one in Delaware and one in Tennessee. But there is no Pennsylvania, Virginia, Carolina, Georgia, Tennessee, or Ohio Domestic Missionary Society. Will it be said, that the General Assembly of the Presbyterian Church has a Board of Missions embracing the whole?—In all this we rejoice;—but let it be remembered, that the receipts of the General Assembly of the Presbyterian Church for this object, in 1819 were less than the salary of one clergyman, in the city of New York.\* We ask then, why there are no *State* Domestic Missionary Societies, in the South and West? Is it because there is no need of them? If all the Domestic Missionary Societies in New England and New York should do as much as they now do, and direct their whole attention to the single object of supplying Virginia alone with clergymen, as well as Connecticut is now supplied, they could not accomplish the object, in nine years; for they do not employ more than one hundred Missionaries annually, and in Virginia the number of clergymen is less by nine hundred and eighty six, according to the population, including those of all denominations, than in Connecticut. The editor of the Evangelical and Literary Magazine asserts without fear of contradiction, that there is not, in the State, one qualified minister for four thousand souls; and that not one in twenty of the organized christian congregations enjoys the full benefit of pastoral labours. Again, then, we ask, why is there not a Virginia Domestic Missionary Society? Why are there not *State* Domestic Missionary Societies in all the south and west?—for we have a volume of tes-

timony to shew the necessities of a vast and perishing population, and what is more melancholy still, a population increasing with unexampled rapidity, while there is no correspondent increase of religious institutions? Why then are no means adopted by the States, *as States*, adequate to the exigences of the case? The answer is this: if Societies were formed and monies raised, missionaries could not be obtained. The Domestic Missionary Societies already formed, cannot obtain an adequate supply, and the *increase* of population alone, demands more than all, who enter the ministry. The increase of population is three hundred thousand, annually, demanding three hundred ministers, annually;—or three millions in ten years, demanding three thousand ministers every ten years; while the rate of supply, even in the present improved state of the colleges, will not exceed 150, annually, or 1500 in ten years, leaving a deficiency for the increase of population alone of 150 annually, or 1500 in ten years. In view of these facts we should sink in despair, if we could not look to God.

But amidst all our solicitude, we find in the events of the present day, peculiar reasons for *encouragements*. There are more than forty periodical religious publications in the United States, and not less than fifty thousand copies of them circulated, weekly, which are read by at least one hundred thousand persons. These papers receive and republish our reports and communications, and thus afford a medium, through which we can address tens of thousands weekly, in favour of our object. In looking over the files of some of those, most extensively circulated; scarcely a paper is found, which does not contain something on the subject.

Those Editors, who have acknowledged the receipts of the Treasurer of the American Education Society; who have commended the last Report to their readers; and republished interesting matter for the benefit of the Society; and sent their papers gratuitously to the Agent, will accept the grateful acknowledgements of the Directors. Our hands are strengthened by their cooperation.

We are encouraged by the *Reports and Documents of Auxiliary and other Education Societies*. There have been a greater number of interesting Reports, and val-

\* \$2296 was the whole amount of receipts for that year.

uable Documents, and occasional Sermons (all designed to promote the same object) within the last, than during any preceding year; and we can see in them, that we are not spending our strength for nought. While they greatly encourage us, they kindly acknowledge, that they too are assisted and encouraged by our efforts. But while we acknowledge the increase and improvement of the public Documents of the last year, we would suggest, what we think important to every Education Society:—that its Report be printed, containing the constitution of the Society, and a very full Report from the Treasury, exhibiting the towns and persons contributing, and the sums contributed by each; the names of the Officers; the names of the members; the time and place of the annual meeting; and the person appointed to preach. If we are not deceived, we see reasons more numerous than we can mention, why these rules should be observed by those, on whom it devolves to prepare Reports of Education Societies. When the report is printed, let it be carefully circulated over the whole field, which the Society is intended to include, and the officers may be certain, that it will be good seed in good ground. But if those who are invited to contribute, can say; we never saw the constitution, nor an acknowledgment of receipts from the Treasurer; we do not know the officers, nor do we know any reason for effort in this cause; it will not be surprising if they do not contribute. Some of the Reports of the last year have been what they should be, and some of the sermons have been full of important facts on the great subject of educating pious young men for the ministry; and we have reason to believe from the Reports and Sermons of the last year, that few more years shall have passed away, before it will be a reproach to those who prepare Reports, and to those who write Sermons on such occasions, if these documents are not filled with important facts on the subject.

We are encouraged by the *late liberal benefactions* to this and kindred objects.\*

\* Within the last eighteen months, a gentleman in Norwich, Vt. gave \$1,000 to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed five thousand dollars to assist indigent Students in Dartmouth College. A member of the Norfolk County Auxiliary Education Society gave one thousand dollars. Four friends of the Society in Monson, Mass. subscribed 3,500 dollars to the Monson fund for the support of Beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore be-

These benefactions, which are on the whole visibly increasing, from year to year, evince a deep conviction in the public mind, of the vast importance of these various objects of christian benevolence, and a full determination to make all the exertions necessary to promote them.

We are encouraged by learning the number of Students in this country, who have been received and assisted by Education Societies:

Maine Branch of the American Education Society, thirteen.

Union Education Society, N. H. and Vermont, fourteen.

North West Branch of American Education Society, forty-two.

Massachusetts Benevolent Education Society, fourteen.

Massachusetts Baptist Education Society, fifteen.

Worcester and Hampshire County Education Societies, unknown.

Connecticut Education Society, more than forty.

Presbyterian Education Society, New York, one hundred and two.

Baptist Education Society, New York, thirty two.

Philadelphia Education Society, thirty five.

American Education Society, four hundred and fourteen.

queathed three fifths of his estate amounting to 7,000 dollars to the Amherst Collegiate charity Institution. Mr. Johnson of Pelham bequeathed 5,000 dollars for the same object, and a subscription of 30,000 dollars for the same has been obtained. A gentleman in New York has founded a Professorship in Auburn Theological Seminary. The bequest of Mr. Sherad of New York, to the General Theological Seminary of the Episcopal Church amount to 57,000 dollars. The bequests of Deacon John Withington of New York, were 10,000 dollars to the American Bible Society, 10,000 dollars to the Baptist Convention, and 5,000 dollars to Columbian College, D. C. A subscription of 26,000 dollars has been raised for the Theological Seminary at Brunswick, N. J. Another of 10,000 dollars for the Episcopal Theological Seminary, and others of nearly 5,000 dollars to the Theological Seminary at Hamden Sidney College, Vir. Mr. John Oliver of Baltimore bequeathed 20,000 dollars for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott of Elizabethtown, N. J. has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esq. of Putnam county, Geo. another in the Columbian College, each by the gift of 2,500 dollars. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the Ministry, of two hundred and twenty one thousand five hundred dollars.



Fifty eight having been received the last year.

Whole number as stated above, seven hundred and twenty-one.

All the Societies above mentioned, with two exceptions, were formed since the American Education Society, and all acknowledge the encouragement, which they receive from our example and documents.

We are encouraged by the formation, within the last eighteen months, of Virginia, North Carolina and Georgia Education Societies, which are intended to try the energies of these great States. How long it will be before all the Education Societies of the different denominations, Colleges and States, will feel that the great object can be most successfully promoted, as in the case of the American Bible Society, by one great National Society, we do not predict; until then we bid all kindred Societies God speed.

We are encouraged by the prospect of as many worthy applicants for charitable assistance, as we can receive and educate. We look to Sabbath Schools, Bible classes and revivals of Religion for this supply of Beneficiaries. In Sabbath Schools, are seen those, who shall be the future Missionaries and Ministers of the cross. In Great Britain, a great majority of the orthodox ministers under 40 years of age; a still greater proportion of the missionaries from that to other countries; and Dr. Morrison, among them, who has lately translated the Bible into the language of the millions of China, became pious in Sabbath Schools. May we not hope, that very many will become pious in the Sabbath Schools of America, and be educated for the Ministry by this and kindred Societies?

We mention Bible classes because we desire their increase, and we delight to contemplate the reciprocal action upon each other of the simultaneous efforts of the present day for the improvement of the rising generation.

But our highest encouragement arises from revivals of religion. It has been recently ascertained, that out of eighty six young men, who are now preparing for the ministry, forty-seven, if they are christians, were subjects of revivals. For more than one half therefore of future beneficiaries and ministers of Christ, we may look to Revivals of Religion. What encouragement then do we receive from the recent and powerful revivals of religion, with which it has pleased God to bless the American Churches.

We are encouraged by the good conduct of our Beneficiaries, to hope that we are

educating those, who will be eminently useful in the church. The evidence of their worth is derived from the certificates of their instructors, and from their quarterly returns. This testimony relates to their diligence and progress in study; their standing as scholars and christians; their economy and personal exertions. It is given at the end of each quarter, by Presidents and Professors in Colleges and Instructors in Academies, and with few exceptions, is in all respects favourable to their character. During the last year, out of one hundred Beneficiaries, four have been interrupted by ill health, who are again pursuing their studies successfully. Three have been suspended for imprudence and deprived of the quarterly appropriations for a time, who have been since restored on confession and evidence of amendment. More than ninety out of one hundred have given their Instructors the satisfaction of bearing favourable testimony, at the end of each quarter, concerning the excellence of their character.

The friends of the Society will be gratified to learn some general results from the quarterly returns, in confirmation of the testimony of their instructors concerning the diligence, economy and personal exertions of the beneficiaries. First, concerning their diligence. The number of weeks, annually for study at the different colleges, is thirty-nine; the average number of weeks, in which one hundred beneficiaries attended to their studies, during the last year, was thirty six and an half, only losing two and a half weeks each, and this too, without deducting the time, in which they were absent to teach school. Secondly, concerning their economy. The average price paid for board by each of the same number was one dollar and thirty nine cents per week, and the average of all their expenses above their earnings, twenty-nine dollars per quarter. Thirdly, concerning their personal exertions. The amount received, last year, by one hundred beneficiaries for teaching school, was two thousand five hundred and twenty dollars; and the amount received for labour eight hundred and eighty dollars.

We are encouraged, also, by the state of the Institutions, where they are pursuing their studies. Nearly all the Colleges in New England and New York, within a few years have been unusually blessed with the refreshing influences of the Holy Spirit. Since 1820 one hundred and seventy Students, in these Colleges, have given satisfactory evidence of conversion.

We notice with pleasure also the various benevolent and religious associations, in the Colleges, favourable to the formation of valuable character in the students, in almost every College is a Theological Society; a Society of Inquiry respecting Missions; and on Sabbath morning a concert of prayer for the Literary Institutions of our country. Besides this many of the students are engaged as teachers in Sabbath Schools. All these things are calculated to form young men for usefulness, in this age of action.

We are encouraged by the facilities afforded, at these Colleges, to indigent young men, to obtain an education. Ten classical Libraries, at least, have been formed, in the Colleges, for the benefit of indigent students. The price of board is reduced, at some of the New England Colleges, to one dollar and one dollar and twenty five cents per week. Tuition is paid from the College funds for indigent students, at Bowdoin, Amherst, William and Union Colleges. Great assistance in clothing and furniture for rooms is rendered by female benevolent associations, in Williamstown, Amherst and New Haven; and the Students generally are permitted to teach school, some weeks, in the winter, to procure the means of assisting themselves.

We are encouraged by the number of hopefully pious students, in the Colleges, at the present time; and the number of the same character graduated this year and last. In all the Colleges, in the United States, seven hundred and eight students sustain the christian character. One hundred and forty three of this character were graduated the last year, and this year one hundred and fifty six.

We are encouraged by the favourable change, which the Colleges have already undergone, partly through the influence of Education Societies. In fifty years previous to 1810, less than one fifth of the whole number of students graduated in the United States became ministers. During the last two years more than one third of the whole number graduated, are hopefully pious.

We are encouraged by the increasing interest and spirit of prayer among christians, in behalf of our Literary Institutions. The 27th day of February last, was extensively observed, with deep interest, as a day of fasting and prayer for this object; and many recollect it, as one of the happiest days in their lives; having received into their own bosoms, at the time, those spiritual blessings, which they implored for

others. The Colleges with few exceptions, observed the day, and it was a day to some of them, long to be remembered. Generally, where it was not followed by all the gracious influences of the Spirit, which might have been desired; it was followed by unusual seriousness and self examination and prayer in the college churches. May it not be found expedient, that a day of fasting and prayer be annually observed by the American Churches for our Literary Institutions.

We are encouraged by the reflection, that through the influence of Revivals and Education Societies, at least three hundred and fifty pious young men in our Theological Seminaries: seven hundred and eight in our Colleges; and more than two hundred, in our Academies; amounting to twelve hundred and fifty eight, are pursuing their studies, who will probably become ministers of the Gospel;—which is a greater number than were educated for the ministry in thirty years previous to 1810.

To revivals of religion we look for the best young men to be educated, and for that spirit which disposes the Churches to educate them. We are greatly encouraged therefore, by the special influence of the Spirit, with which it has pleased a merciful God, during the last year to bless the large cities, the different States, and different denominations of Christians, in this country. Many heirs of glory, and many future ministers and missionaries, have doubtless been born again. The places left vacant by those who were not suffered to continue by reason of death, shall be supplied, and the friends of Christ be filled with joy and praise, at the increasing prosperity of his Church. One\* long engaged in preaching the Gospel and guiding the studies of youth, who was present the last year, and took part in the exercises of the evening, is no more. If he could now speak, how would he encourage us? Having been admitted to the presence of God and the Lamb; and having felt the happiness of a redeemed and glorified spirit; and having seen the glory of those, who have turned many to righteousness; and having felt more than we can feel for those remaining on earth, without the knowledge of a Saviour—Oh! could he speak to us; would there remain any indifference to the glory of God; any, who would not highly esteem the ministry of reconciliation; any want of sympathy and prayer and effort for those who are dying in their sins, and

\* Rev. Zephaniah Swift Moore.



those who desire to preach the gospel to them; any despondency after all that we have seen of the progress of the Redeemer's kingdom; any thing but thanksgiving, and honour and glory to Him who redeemed us with His blood,—unless it be repentance and humiliation for our sloth, and continual prayer that the "*Lord would comfort Zion; that he would make her wilderness like Eden, and her desert like the garden of the Lord.*"

*From the Missionary Herald.*

#### PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, IN  
UPPER EGYPT.

*March 5, 1823.* Between 9 and 10 A. M. we took our leave of these immense and magnificent ruins, [Thebes] and set our faces again toward Cairo, highly gratified in having seen, though but hastily and imperfectly, these interesting antiquities; but still more highly gratified in having been permitted to supply so many nominal Christians, in this land of darkness, with the invaluable Word of God.—We had no wind, but floated along with the current. About 5 P. M. passed Negadeh.

*Thursday, 6.* About 9 A. M. we arrived at Kene, on the east bank. Went into the town with books for Mallem Boukus, (Paul,) who is mentioned in Mr. Jowett's Researches. *Mallem* is a title much used among the Copts. Its import is *learned*, or a *teacher*. Many of the Coptic Mallems are clerks and writers for government. Mallem Boulus was with the Musselim. A man was sent to inform him of our arrival, and he immediately came to see us. We showed him the Patriarch's letter, and then our books. He looked at the books, kissed them, purchased several, and assisted us in selling to others. He is the chief man among the Copts, richly dressed, and quite intelligent. He says there are 1500 houses in Kene, of which 150 are Coptic. They have no church or priest, but go to church at Goos, three or four hours off, where are also many Copts.

A Mallem, who teaches a school of 30 boys came in. To him we gave five copies of Genesis, to be given as premiums to such of his pupils as should make most rapid progress in their studies. Iscarus, a learned Mallem, also called on us; and afterward accompanied us to our boat. He knows Turkish, Arabic, and Coptic. In the course of four hours we sold thirty-one books, and gave away seven, beside tracts.

Great numbers of Mussulman pilgrims

pass through this place, on their way to Mecca. Their defiling influence on the people, is very manifest. We have nowhere seen so many Musselman women unveiled, or so bold and shameless as here. The place seems a perfect brothel.

#### *Temple of Denderah.*

We left Kene, about 1 P. M., and, in an hour after, moored on the west bank opposite the temple of Denderah, the Tentiva of the Romans. the modern village is near the Nile; the temple a half hour's ride from it. We found the temple in a better state of preservation, than any we had seen.

It was from this temple that a Frenchman, about three years since, took away the Zodiac, which has excited so much interest among the learned. The walls, as usual, are covered with hieroglyphics, the mystical characters of the ancient Egyptians. Could we read these characters, we should no doubt derive much information about the ancient history, mythology, and customs of the country. Whether this knowledge will ever be attained, remains to be seen. Efforts are making, and hopes of success are cherished. We returned to our boat at 5 o'clock, and floated down the Nile till late in the evening; when we moored for the night.

*Friday, 7.* The wind very strong against us, so as almost completely to counteract the course of the current. This enabled us easily to believe what before seemed improbable, that a north wind blowing when the Nile overflows, has a powerful effect to increase the inundations, and keep the water longer on the land. Toward evening we arrived at Dishne, a small village on the east. Here one man told us there are forty, another said thirty Coptic houses; and probably about as many Mussulmans. We saw a number of Copts, only three of whom could read; and those three all purchased books. They have neither a church, nor a priest in the village. Left Dishne about sunset, and floated down the current during most of the night.

#### *Negro Slaves, Nunneries, &c.*

*Saturday, 8.* At half past 12 we passed Haon, on the west, and a little below it we moored, the wind being contrary and very violent. Below us was a large boat, which had a cargo of negro slaves, carrying them down to Cairo; a sight, which could not fail to excite the most painful emotions in our breasts. A little before 3 P. M. we left our boat and walked to Bageoura, an

inland town. Here are several learned Mallems, a Kumus, several priests, a church and nunnery with two or three nuns. We have seldom heard of a nunnery among the Copts. There is usually a convent connected with every church, but it is the dwelling of the priests, whether married or unmarried. Many of the priests are married, and we are told the people are best pleased when this is the case.

### *The Coptic Christians.*

*Monday, 10.* We awoke in sight of the high minarets of Girge. Went first to pay our respects to the Bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the Kumus received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms, in which we have usually been received by the Coptic clergy. After waiting a while, the Bishop awoke, and we were invited into his presence. He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been Bishop of this diocese. The Kumus told us, that there were in Egypt twelve Bishoprics, two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at two hundred and thirty, or two hundred and forty, but others, we presume with good reason, set it much higher. The reason he assigns, why the number of Bishoprics is so small, is the poverty and tribulation, which the Christians are now in. They are indeed in bondage. We dined with the Kumus, the dinner consisted of boiled eggs, bread, and honey.

They received a letter, towards night, from Mr. Salt, requesting them, in the name of the Pasha, but in a very kind manner, to forbear arguing on points of religious belief with Mussulmen. They then remark as follows:

The letter implies that there is no impediment whatever on the part of the Mussulmen, or of the government, to the distribution of the Scriptures, or to missionary labours, except among Mussulmen themselves; and that the need of caution at the present moment, arises, in part at least, from the present political state of Turkey. Here then is a wide and promising field actually laid open before us for labours among nominal Christians and Jews. It seems improper to cause it to be shut against us, by attempting to force open a door, which Providence seems to have

closed against us. Still opportunities may occasionally occur of giving the Scriptures to Mussulmen, and of speaking to them about Christianity. Now and then we meet one who has travelled in Europe, or who reads European books, who is liberal and tolerant in his ideas. To such persons, and to our teachers, and to men of letters with whom we became acquainted, we may speak of the Son of God, and give them the Gospel. Mussulmen, also, come sometimes to purchase the Scriptures of their own accord. By enlightening and reforming nominal Christians in Turkey, we are preparing the way, and raising up agents to bear a part when the way shall be prepared, in convincing the followers of the false prophet of their errors, and teaching them the truth. "Lord, teach us the way in which we should walk, for we lift our souls to thee."

Wednesday 12, they ascended a mountain, which rose immediately from the east bank of the river, for the purpose of surveying a grotto. After describing the grotto, they thus speak of the interesting scenery in view.

Sitting down in one of the windows, we cast our eyes over one of the most enchanting scenes in nature. From an elevation of two hundred feet, we looked down on the Nile meandering through the plains that are enriched and fertilized by its waters; while these plains present to the eye a variety and richness of vegetation seldom seen. Flocks were grazing in every direction; numerous small villages, surrounded by groves of palm trees, increased the variety and beauty of the scenery; while, on the opposite side of the river, rose the barren hills that skirt the Lybian desert. It would have been a delightful scene for a landscape painter. It would have been a romantic spot for a sentimental poet. And surely a hermit, if truly pious, might in this cell contemplate the works of God with no ordinary degree of tranquillity and peace.

### *A Catholic Missionary.*

In the afternoon we went to Tahta, half an hour's walk west of the river. We found several schools for boys; but in Egypt we no where hear of girls at school. To the Copts we sold the last books we brought from Cairo. There is a Catholic convent, at which we called, and found Padre Francesco, a missionary of the Propaganda, who has been here eight years. He received us kindly; and after we told him who we were, he took care to tell us that he is not one of the superstitious



priests. We offered him an Italian Bible and some tracts, which he received with a thousand thanks, and afterwards gave us one of his Arabic sermons in manuscript. He has under his care about five hundred Catholic Copts in and around Tahta. There are four Catholic establishments in Upper Egypt, viz. at Tahta, Admin, Girge, and Farshiout. Padre Francesco said there was no great difference between the Catholics and English, as to *doctrines*; and as to *ceremonies* and *matters of discipline*, he thought these were not essential. He hopes, therefore, that one day there will be a reunion. We expressed our hope, that the different denominations of Christians will renounce each its respective errors, and so all unite on the ground of primitive Christianity. To this he assented, and expressed great pleasure in having made our acquaintance.

**Thursday, 13.** At 5 P. M. arrived at Abutig. The Copts have a school for boys. We inquired if there was not one for girls likewise. They said no. We then asked, whether any of the women could read. As if surprised at such strange questions, they again answered, "No." "Is there not one in town who can read?" "No, not half an one," was the reply.

**Thursday, 20.** About 9 A. M. we passed the convent at Miriam, (Mary,) situated at the top of rocks apparently inaccessible, on the east bank. As we passed, we saw a man swimming towards our boat. He was from the convent, and came to ask alms. We gave him something. He told us there were ten monks in the convent. One of them was in sight on the top of the rugged rocks. When the man left us, we watched to see how he ascended to his habitation; but we lost sight of him behind a rock, as soon as he reached the shore. It is impossible to discover any passage. In the evening we passed a village on the east called Sheraoune, where our Rais says there are many Copts. The Arabs told us, that the Mussulmans have both monasteries and nunneries, and that in the Faioum, a province in the west of Egypt, there is a nunnery, in which are forty nuns.

Between Cairo and Minie, are several convents and villages, at which we intended to stop on our return; but having distributed all our books, and being in haste, we passed by them all. We hoped, also, to find it convenient to visit the pyramids of Saccara, and the site of ancient Memphis which is near them. But this, too, we were obliged to relinquish.

### *Retrospect of the Tour.*

**Monday, 24.** Took lodgings at the house where we were before, and where travellers usually lodge. In our journey to Thebes we were absent from Cairo forty-six days, and the expenses amounted, altogether, to about \$30 each. We sold in Arabic, two hundred and eleven Testaments, and one hundred and twenty-seven copies of Genesis, and, seven Psalters; and gave away ten Testaments, forty-five copies of Genesis, and one Psalter. In other languages we have sold four, and given away five Testaments and Bibles. We also distributed two hundred and fifty tracts.

During the journey, we were both attacked with a fever, though at different times. Through the kindness of our Heavenly Father, we both recovered after an illness of only four or five days. When in ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which mothers and sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to recal to mind the kind attention we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation than that of better men than we, has often been.

What must not Brainerd have suffered, when sick among the Indians? And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near him?

Our dear brother Parsons likewise suffered more than it would be easy to express, while at sea, and especially while at Syra, feeble, much of the time delirious, his physician trying to persuade him that his host wished to hasten his death, no faithful friend near him, no one to read, pray or converse with him, about divine things, and few of the attentions and comforts which we enjoy.

Instead, then, of murmuring, let us be grateful, that we enjoy so many more comforts than we deserve. And now that our health is restored, may we be more entirely devoted than ever to the service of our Preserver.

We have now been in Egypt near three months; and, in connexion with Mr. Wolff, have been permitted to preach the Gospel, and address men on religious sub-

jects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages; and more than 2000 tracts. We have had fears, and some troubles; but the Lord has preserved us, and delivered us.

We are conscious of many imperfections and much sin; yet we have found peace and joy in our work. When we look forward, we anticipate new troubles, and new fears. We commend ourselves to the prayers of our Christian friends. We commend ourselves to the protection of our blessed Redeemer. To him be all glory for ever; and let the whole earth be filled with his glory. Amen.

LETTER FROM MR. KING, TO THE CORRESPONDING SECRETARY.

*Jerusalem, May 10, 1823.*

Dear Sir,

Some days after my arrival at Grand Cairo from Thebes, I received your kind letter of Dec. 7th, enclosing my commission as a missionary of the American Board of Commissioners for Foreign Missions; for which the Prudential Committee will please to accept my grateful acknowledgments.

At the time your letter came to hand, I was busily employed in transcribing my journal to send to the Paris Missionary Society, and to the Missionary Society in Holland. This is my excuse for not having made an immediate reply.

We left Egypt on Monday the 7th of April, and after having suffered much from the scorching winds of the desert, and for want of water, we had the happiness to enter the "Promised Land." We arrived at Gaza, in the land of the Philistines, Saturday the 19th, where we spent the ensuing Sabbath, and distributed about forty copies of the New Testament, the Psalter and Genesis. Leaving Gaza, we passed by Ashkelon, through Ashdod, and arrived at Jaffa the 22d. Thursday the 24th, we left Jaffa [formerly Joppa,] and passing through Kamla [the ancient Arimathea,] arrived at Jerusalem on Friday the 25th, just one week before the Passover, as kept by the oriental Christians.

Mr. Fisk and myself have taken lodgings on Mount Calvary, in one of the Greek convents called the "Convent of the Archangel." Mr. Wolff has taken lodgings with his brethren the Jews, to whom he daily expounds Moses and the Prophets, "persuading them concerning Jesus from morning till evening."—We

are all in pretty good health, though much wearied both in body and mind.

Our situation here is as tranquil, and our prospects as favourable, as we could expect. Since our arrival, we have sold about seventy, and given away about forty, New Testaments, besides between five and six hundred tracts. The greater part of these were distributed within four or five days after our arrival. We have sometimes had thirty call upon us in a day, to purchase the Holy Scriptures, with which we were unable to supply them, on account of our boxes of Bibles, which we sent from Alexandria to Bairoat three months ago, not having arrived.

I am, Dear Sir, yours affectionately,  
JONAS KING.

Last Monday we kept our first Monthly Concert of Prayer on the Mount of Olives.

To the above, Mr. Fisk, after expressing much satisfaction with the appointment of Mr. King as a missionary of the Board, adds:—

We consider ourselves as having our Head Quarters now at Jerusalem, and we shall rejoice when some one of the brethren at Malta arrives to reside here while we travel about.

My health is good, and Jerusalem seems to me a very promising place for a missionary station, so far as I can judge after so short a residence here.

*From the London Evangelical Magazine.*

PITCAIRN'S ISLAND.

"A professional gentleman, who visited the island in December last, communicated to the Directors of the London Missionary Society the following particulars:—

"At the above mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers, of the Bounty. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavoured to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity, than, perhaps, any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty. —Nearly the whole of the Sabbath is spent in prayer, singing, and reading the



Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn, and retire to rest.

"This little island is extremely healthy, and produces, with very little labour, all the necessities of life, and some of its luxuries. The scenery, where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

"From this remote, and, in various respects desirable spot, anxiety, however, is not excluded.—The number of ships which touch at this island, both English and American, is now much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Although possessing considerable physical strength with the use of his faculties entire, he is yet sensible of his advancing age, and feels desirous as do the adult portion of his large family, that an individual, of weight and excellence of character, to acquire over the people a personal influence at once just and beneficial, should settle in the island during his life-time. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

"It is the desire of Mr. Adams and his people, that the person who may settle on the island with those views should be an Englishman, a minister, and that he should be sent out under the sanction of the London Missionary Society.

"As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognised sphere of its operations, the Directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any persons going out, as proposed, under the sanction of the Society; but to engage to exert themselves to procure for such a person, and for his wife, (if married) a free passage to Pitcairn's island.

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#### NEW-HAVEN, DECEMBER 13.

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##### YALE COLLEGE.

By the Catalogue of the Students of this Institution, it appears that there are 28 Resident Graduates; 71 Medical Students; and that of Undergraduates there are 75 Seniors, 89 Juniors, 123 Sophomores, 87 Freshmen, forming a Total of Four Hundred and Seventy-Three.

The Prudential Committee are taking measures to erect a new Chapel, which the large and increasing number of students renders indispensable.

We understand that at a late meeting of the Managers appointed by the Class of 1813, to solicit subscriptions from the class and others, for the erection of a College Edifice to be called *Fisher's Hall*, it was ascertained that a number of subscriptions had been already procured, and that there is reason to believe that this important object will be attained.

##### PHI BETA KAPPA.

We are informed that the Hon. John Cotton Smith, who was chosen Orator, and Carlos Wilcox, A. M. who was chosen Poet, for the next anniversary, have, respectively, accepted their appointment.

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##### WEST INDIES.

The following item of intelligence is taken from the Religious Chronicle. The measure contemplated by the British Government is one of great importance. None perhaps could be adopted more favourable to the improvement of the islands, and the testimony thus publicly given in favour of missionary exertions must have great influence on the minds of the inhabitants of Great Britain, and incite them to greater exertion for the extension of Christ's Kingdom.

The *West Britain*, English paper, states that the ministry are so fully impressed with the necessity of imparting religious instruction to the slaves in the West India colonies, that they have applied to the Wesleyan Missionary Committee for fifty young men to be sent thither as missionaries. They are to be under the direction of the committee but supported by a regular allowance from government.

We have received the Prospectus of a new religious newspaper, entitled *The Oracle*. It will be published in Northampton, Mass., in a quarto form, commencing in January next.

A monthly publication entitled, *Advocate of Peace*, is issued in Philadelphia.

The Rev. Enoch Pond, of Ward, Mass., will soon publish a volume of "Missionary Discourses, or Monthly Concert Lectures."

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$4,185.31 from October 13th, to November 12th inclusive, besides \$150 as part of the legacy of the late Dr. Everest of Canton in this State, (\$4,275 having been previously received) and \$25 left as a legacy by the late Miss T. Phillips, of Exeter, N. Y.

A donation of One Thousand Dollars, to the Permanent Fund, is also acknowledged. This donation was made by the Rev. William Robinson and family, of Southington in this State, and was accompanied by the following Letter.

October 30, 1823.

"Sir:—We herewith make to the American Board of Commissioners for Foreign Missions, a donation of one thousand dollars, to which we, as a family, are contributors in the following proportion, viz. Rev. William Robinson, \$300; Mrs. Elizabeth Robinson, 175; Edward Robinson, 150; George Robinson, 150; Charles Robinson, 150; and Elizabeth Robinson, 75.

"This sum we desire to have considered as a *Permanent Fund*, the interest of which, shall be appropriated by the Board, to the support of a school, or schools, for heathen children, either in Bombay, or in any other place, where it may be productive of a greater amount of good, so long as the Board shall deem it expedient to apply any portion of their funds to that object.

"Our humble and fervent prayer is, that the Great Head of the Church will graciously accept this our mite, and cause that it may be but the smallest of those ten thousand rills, that shall unitedly produce the mighty stream of life, and light, and joy, which we know, is one day to spread over all the nations."

#### CHAPEL IN BOMBAY.

It appears from the *Missionary Herald*, that the Missionaries in Bombay, relying upon the support of Christians in this country have erected a house for the worship of God. Benevolent persons in India have contributed for this object about \$1,400, of which sum, Mr. Newton of Calcutta gave \$450. So many however are the objects claiming the liberality of the pious in that land of idols, that the remaining sum necessary to defray the expenses incurred must be raised in this country. It is therefore proposed in the *Missionary Herald*, and the proposition we trust will receive general attention, that a collection be taken up at the Monthly Concert in January.

The *Herald* inquires:—

"Will not every friend of the Redeemer, who shall have an opportunity to contribute to this object, be forward to exert some agency in providing the first Protestant place of public worship, designed for the natives, on all the western side of India? Will not multitudes determine, each one for himself, that they will cheerfully give the avails of a day's labour in this country, towards the erection of those walls,

which are to stand as a testimony to the importance of missions and a monument of American liberality, as well as the house of God, and the gate of heaven, to future inquirers respecting the true method of salvation.

#### MICHIGAN.

In our paper for Sept. 27th, 1823, in the statement respecting the meeting of soldiers for social worship, we mentioned Detroit as the station at which they reside. Instead of Detroit, we should have said the *Sault de St. Marie*, which is 15 miles below the mouth of Lake Superior.

A correspondent writes from Detroit, under the date of November 4th.

In the course of the last spring season, I was permitted by Providence, to pay that station a visit, and remained there for 7 or 10 days. I am personally acquainted with the worthy, pious and enlightened Lieutenant, the officer who encourages the "meeting of the soldiers in the Hospital." He is a member of the Dutch Church, New-York. I saw the little band there, who fear the Lord and speak often one to another. Their labours among their fellow-soldiers are not unavailing; several conversions have been the result. The soldiers and American citizens, together with British subjects on the opposite side, will amount to 500 I think, as you state.

There is now there a Mr. Laird, who received his theological education in part, at Princeton; and was sent to the *Sault de St. Marie*, about two months ago. Notice of his ordination and appointment to this work, you will find in the *Pittsburg Recorder*. He is well-suited to do good, and will remain there for one year at least.

This region is indeed very destitute although there is a missionary at Mackinac, and another at Green Bay. I have no brother clergyman of Congregationalist, Presbyterian or Baptist order, any where near. At the Mission Station among the Ottawas, on the Maumee of the Lakes, within the northern boundary of Ohio, there is a clergyman, but his labours cannot extend beyond his more immediate charge. The Methodist brethren faithfully take their circuits about us, and regularly preach in Detroit. They do good; and the vineyard seems to be fast improving in its state of cultivation. The Lord gave a token of his approbation to his own truth in the conversion of one lady, at the *Sault*, while I was there last spring; and here our church received several members.



For the Religious Intelligencer.

*Report of the doings of the Missionary Society of the Western District of New Haven County, auxiliary to the A. B. C. F. M. for the year 1823, read at the Annual Meeting in North Milford, Oct. 14, &c.*

Brethren and Friends,

Agreeably to the vote of this Society, passed at their last annual meeting a Circular address was prepared by your Committee and printed, a copy of which was sent early in the spring to each of the agents of the Society. This circular contains a concise statement of the several missions instituted by the Board. It also stated the success of their missionaries and their pecuniary wants. A part of it, is an abstract from printed documents of the Board. It stated briefly, the glorious efforts which are making for the conversion of the heathen, and points out several different ways in which funds or money and means, can be furnished to aid the benevolent designs of the Board. It was sincerely hoped by your committee, that it would stimulate the people within our limits, to make special exertions, previous to this anniversary, in procuring and furnishing funds for the Society, and that a sum much larger than that received any preceding year, would be collected into your treasury.

We have as yet, done very little compared with other charitable societies, in our country, of less ability than we possess. The infancy of our society, cannot be pleaded as an apology for the little we have done. We ought to exhibit in our example, the best possible evidence that we do actually, yea, deeply feel for the woes of 600 millions of pagans. Our efforts ought to be limited by nothing except our resources, and our resources are, no doubt, as ample as those of other sections of our favoured county.

The address urges the friends and patrons of missions among us, to adopt a systematic plan of procuring money to be sacredly devoted by them to the work of christianizing idolators, and enjoins it upon them, to lay by them in store such aid as God in his kind providence should furnish to their hand, and enable them to give. It also earnestly urges our agents to call upon all persons within their respective limits, and solicit donations and subscriptions, and to superintend the cultivation of missionary fields. Most, if not all of them, have been complied with; the request, and result of their solicitations and

efforts is manifest in the Report of your Treasurer, which has just been presented to us.

The amount of this year's collections, is \$356. The amount of the preceeding year, was \$179,71.

It will be seen how necessary it is that a united, and vigorous effort should be made the coming year within our limits, to excite, if possible, a stronger interest in favour of the benevolent objects of the Board, to put a period to the ignorance, superstition, and idolatries of the world. Other reasons must have operated; some of our parishes have contributed to other benevolent institutions, than that to which we are auxiliary. Still we cannot, and ought not, to doubt the obligation of the people in this vicinity, to join in more systematic, vigorous, and persevering efforts to do much more, and to provide their full proportion of the means to send the glad tidings of salvation to their perishing fellow mortals.

Something MORE must be attempted, than has been, or some new plan must be devised, to enlist the best feelings of the population in favour of the missionary enterprise of our age, and to prevail on them, cordially to patronize the Society. Unless we do more, how many generations, think you, will have passed into eternity, unblessed with the Gospel, before the nations shall have become the inheritance of the Son of man?

It is evident for our encouragement that missionaries of the Cross, are doing the utmost in their power to carry the means of eternal life, and happiness to savage tribes in America, and perishing idolators in Asia—to open to them the fountains of light and truth—to break off from them the shackles of ignorance and superstition—and to elevate them in the scale of intellectual and moral worth; and shall we not co-operate with them in furnishing funds to enable them to continue their labours? The cause which we urge you “to aid is not struggling for existence, nor in the imbecility of childhood, but in the maturity and strength of manhood.” It will go forward and prosper, even if we refuse a helping hand, for it is the cause of God already in successful progress. It yields the friends of Jesus no ordinary satisfaction to witness the general unanimity that prevails among christians on this interesting subject. Some of every class of the community are co-operating on this great work: but we wish to see those who are the most distinguished among us and the most able, the most forward too, in promoting the objects of the Society.—

Vast multitudes of our race, who are sitting in darkness and the shadow of death, are stretching out their hands to us and calling loudly on us for relief. Here is a call, which, demands the serious attention of every friend of Immanuel. Shall we be satisfied with the negative virtues? Shall we not arise to the active and self-denying duties of christianity and let those around us see that the religion we profess, inspires us with a benevolent and liberal spirit, and causes us to seek the eternal welfare of mankind. "*The liberal soul deviseth liberal things.*" He gives, not grudgingly, but willingly, and the Lord loveth the cheerful giver; the liberal soul shall be made fat, and he that watereth, shall be watered also himself, and it is more blessed to give than to receive.

Is he a genuine christian who feels not for the woes of his fellow creatures, but raises objections to the work which is to make the wilderness rejoice, and bud, and blossom as the rose? Does that one imitate the Saviour whom he professes to love, while he refuses to perform what a bountiful Providence has enabled him to do, to enkindle in the bosoms of the outcast, forsaken and wretched, the light of knowledge and the joy of hope?

How reluctant soever, some may now be to consecrate a part of their earnings to aid this benevolent enterprise, there are moments, in the close of almost all person's lives, when they begin to think seriously on the subject, and do not regret the utmost exertion they may have made to support such a cause, while here on earth; and still less will they do it in that future world in which, the value of their services, and privations will be correctly estimated. Whatever some may now think of aiding in evangelizing the world, the late auspicious results of missionary labours in different parts of the globe, have in every unprejudiced mind, settled the question that it is the gospel which is to be the grand instrument of civilizing and saving them; and it is evident that they never will come to the knowledge of it unless the church send it to them. Though it is matter of gratitude to God, that native youths have been trained up under our missionaries in Ceylon and Brainerd, and are already employed in the work of imparting christian instruction to their benighted countrymen, how little is the amount of divine light which they will be able to diffuse through the dark places of the earth!

The field of missionary enterprise is extending, and multitudes of heathen are

now waiting with desire and hope for the blessings of christian liberality, and shall we be backward to help them? Shall we refuse to come to the help of the Lord, in this conflict with the prince of the power of the air?

It is matter of thankfulness and joy to all who love the Son of God and desire the salvation of souls, that they live in a day of mighty operations for the coming of Christ to convert the Gentiles to the faith, and gather the Jews to the land of their fathers.

It needs no prophetic spirit to foretell that on the bed of death, no one will repent that he hath contributed to furnish, to millions of the human family, the means of consolation and happiness in a future state of existence, and to elevate them to the dignity of their condition as immortal beings. Our charity will help to clear away, the moral darkness that hangs over the earth—to hasten the speed of pilgrims to Zion for pardoning mercy—to cheer the prospect of life to doubting pagans.

What sum would you not give to liberate a dear consort or child from chains in Algiers? What ought you not to give to emancipate a fellow-mortal from the bondage of Satan on the banks of the Ganges or the Arkansaw?—Allow that benevolent spirit which has achieved wonders within the last 25 years, to go forth in your deeds and liberalities, the next year, and make, if possible, some amends for your past supineness. Let it not be forgotten, that there is a narrow house into which you cannot carry your silver and your gold, if you do refuse to deposit it in the Lord's treasury. Let us not forget that if we refuse to hear the cry of pagans for missionary labours, and for the word of God, we cannot be deaf to the voice of the messenger that shall call us to render an account of our alms, and our deeds—to resign up our spirits into his hands who poured out his blood to ransom sinners of all nations. What would you do, if Christ should withhold his grace from you.—What, if Christ should refuse his mercy to him who now refuses to part with his earthly substance to extinguish the fires of the funeral pile? What if the Son of God should send those away from his presence, who now send empty away those who solicit their charity in behalf of perishing millions.

The day in which it is our privilege to live, is a day of wonders, and calls for great and benevolent efforts. It is a day which kings and prophets desired, but were not permitted, to see. Shall we be



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stupid in such a day as this? Shall we refuse to do our duty—and so perish forever? Nay, let us all awake to a sense of our obligations, and give as *the Lord hath prospered us*. Give *freely*, and agonize with alacrity, and faith in the Messiah, to achieve a glorious victory for ourselves and pagans, and then the God of glory will bless us.

From the Christian Herald.

# FOREIGN MISSION SCHOOL.

A Female Foreign Mission School has been formed in the city of New York the present year, for the purpose of aiding in the education of Heathen Youth at the Foreign Mission School, at Cornwall, Connecticut. This school is one of peculiar interest to the friends of missions. Its doors are open, and its advantages offered to youths of all nations, kindreds, and tongues. It has attracted the notice and munificence of distinguished Europeans, as well as Christians of all denominations in our own country. The school was established in the year 1817, and is under the patronage of the American Board of Commissioners for Foreign Missions.

The attention of several ladies in this city seems to have been directed more particularly to this institution by the arrival on our shores of two Chinese youths, *Henry Martyn Alan* and *William Alum*. The former is twenty-one years of age and the latter nineteen; and Mr. Daggett states, that "they appear to be promising youths, and make good progress in their studies." The following letters from these two young men, and one from Wm. Botelho, who was in the school previous to their arrival in this country, are inserted without alteration:—

TO THE REV. MR. TRUAIR.

Cornwall, (Conn.) July 10, 1823.

Dear Sir,—I write few lines. I learn to read and write a little. I find many good friends here. I never forget your kindness to me. You my father—your wife my mother—your children my brother and sister. Give my love to all good Christian friends.

I am your friend,  
HENRY MARTYN ALAN.

Dear Sir,—I cannot write much English. I hope I write you letter by and by. I often think of you, and I thank you for all your goodness to me. It come hard for me to learn English: but I try, and it grow easier. I like the school very much. My love to your family, and to Miss Woodruff, and Mrs. Britton, and all my good friends in New-York.

I am your friend,  
WILLIAM ALUM.

Dear Sir,—I am a stranger to you, but I wish to write a few words here. I came to this school

fourteen months ago. I have learned something about Jesus Christ, and the way of salvation by Him. I wish to be a christian, and do good. I glad my countrymen, Henry and William, come here. Pray for us, that we may all be prepared to return home and be useful to our country, and help the missionaries. Please give my respects to all Christian friends,

I am your friend,  
WILLIAM BOTELHO.

Many other specimens might be adduced that evince the progress which the members of this school make in acquiring useful knowledge, but the above must suffice for the present. In the last quarterly report of the school it is stated that the "Institution continues to flourish, and the liberality of its benefactors increases." The seminary is situated in a remarkably healthy location, and generally the students have enjoyed good health.

When it is considered that there are 750,000,000 of the heathen, "living and dying without God in the world," and that no other means are ordained of God for their transformation than what are embraced in the grand commission given to the church of Christ, "*Go teach all nations*," how ought all the energies of the Christian church to be roused? and what better direction, we would ask, can be given to a portion of her zeal and charities than the preparation of young men, natives of heathen countries, to preach the gospel to their idolatrous countrymen? But we can add no more at present; enough has been said to show that the society whose title introduces this article, comes before the christian public with no common object, and their appeal should not be turned away with any common excuse.

The payment of *five dollars* at one time, or *fifty cents* annually, constitutes a person a member of the society. The ladies who manage the affairs of the society are elected from different churches in the city, and the funds are paid "to the treasurer of the American Board of Commissioners for Foreign Missions," to be applied for the education of heathen youth at the Foreign Mission School in Cornwall, Connecticut."

## JEWS SOCIETY.

The American Society for Meliorating the condition of the Jews, are prosecuting the object of the institution with as great rapidity as the vast importance, and the novelty of their undertaking will permit. The board have not yet made any purchase of land for the contemplated colony; but the several committees who have been charged with procuring information respecting a suitable location, have been

very diligent in their inquiries, and have from time to time, laid before the board such ample details on the subjects referred to them as will enable the directors, it is believed, to conclude upon a judicious purchase very shortly. The auxiliary societies, and indeed, the Christian public, are anxiously looking for this decision; and we would respectfully remind them that early remittances to the Treasurer, R. MILFORD BLATCHFORD, Esq. No. 140 Water-street, New-York, will be highly acceptable, as a large sum will probably be required at the incipient stage of the colony. The interest which the society has excited on the continent of Europe has furnished the board with many interesting communications from the friends of Israel there, and several converts from Judaism to Christianity, have already come to co-operate with the Society, or to join the colony. Among the number is Mr. JOHN EDWARD ZADIG, who has just arrived from London. Mr. Z. is a native of Breslau, the capital of Silesia in Prussia. His father was a rich Jew of that city, and placed his son in the Magdalen High School of his native town. He was afterwards apprenticed to a merchant there—subsequently was in the employ of a merchant at Hamburgh, and while there he was drafted to serve for one year in the Prussian army. For some time he resided at Paris, and then went to Frankfort. During this period he frequently received Christian instruction from different individuals, and finally embraced the faith of Christ, and was baptised at Cologne on the 9th of June last, by the Rev. Dr. Kraft. He comes provided with testimonials from Mr. Marc of Stockhamp, and from Mr. E. F. Roenueberg, Assistant Foreign Secretary of the British and Foreign Bible Society.

The Rev. Samuel Hanson Cox, A. M. has resigned the office of Secretary for Domestic Correspondence, and the Rev. Thomas Macculey, D. D. LL.D. has been appointed in his stead.

*From the Lond. Evan. Magazine.*

#### BED-CHAMBER BIBLES.

Mr. Editor,—I was delighted with an article in your Magazine, for September, entitled, "Bed-chamber Bibles;" particularly so, as the consideration of the subject has frequently occupied my mind; and in one instance, so far as it respects "Inns." I have attempted it with gratifying success. Having occasion some months ago to ask for a bed at a very respectable, well-regulated, and much frequented inn

on Blackheath, I had an opportunity of half an hour's conversation with my host and hostess: and had the happiness to find judging from the general tenor of their conversation, that they were piously inclined; and further, that they regularly attended an Episcopal chapel in the neighbourhood, which it is pretty well known is served by an eminently pious and faithful minister of the gospel; I felt no difficulty in venturing to intimate the importance of their Bed-chambers being furnished with Bibles. The proposal was received with apparent delight. I begged I might be permitted to supply them, which I did. Having occasion some time after for a bed at the same place, on retiring to my chamber I took up the Bible, and found written on the blank leaf at the beginning.

"A novel but appropriate appendage to a gentleman's dressing-table. I, for one, return thanks to our considerate hostess, for reminding me early and late, how much I am indebted for blessings ill deserved."

I thought I had found an ample reward; supposing that in the reflecting moments of retiring to rest, even a thoughtless being might be struck with a sacred sensation by the appearance of the holy book.

On the following morning I mentioned the circumstance to the landlady, who I found had noticed it, and observed that other "Bed-chamber Bibles" had received similar remarks, and that she had already perceived an advantage to themselves from the Bible being introduced. This strengthened my concern for "wayfaring men, that turn aside to tarry for a night." I therefore took the liberty of proposing "Prayers for every Day in the week," to accompany the Bible: this also was readily acceded to; and, to the best of my judgment, I selected and presented them; and from a recent visit to the same place, I perceived they also had not remained unopened.

\* \* \* Another Correspondent, "A Friend to the Bible," suggests, that persons who are in the habit of making "Birth-day Presents," might very properly adopt the Bible as a suitable donation, especially where there is reason to suspect the party may be unprovided with the best of books.

*From the London Home Missionary Magazine.*

#### VILLAGE PREACHING.

MR. EDITOR,

In addition to the great exertions now making by the Home Missionary Society, there are hundreds—nay, I hope, thousands of private Christians, who think it an honour, from Sabbath to Sabbath, to go into the dark villages of our



land, for the purpose of instructing the rising generation, and of exhorting others to attend to religion as the one thing needful. These I call auxiliaries in the mighty work in which the Home Missionaries are so laudably employed. I should hope that there is scarcely a congregation of sincere Christians among the Dissenters but furnishes one or more of such *Home Missionaries*—but, sir, we want to see yet greater things than these; there remains yet much land to be possessed—it is done in some measure as commanded, but there is still room—thousands and tens of thousands remain unconverted, and shall we be inactive, and not arise to the help of the Lord against the mighty? God forbid. Conversing lately with a christian friend (a man of property) on this subject, he was lamenting that a little chapel, recently erected about two miles from his residence, was badly supplied,—that is to say, there was no service there but about once a month, though a congregation of 60 or 70 persons usually attended. “How can you suffer this, my friend,” I replied, “Go yourself every Sabbath afternoon, and if you cannot do more, read them a sermon, and pray with them.” What the result of this conversation may be I know not, but it struck me that much good might be done in this way at a very small expence. If men of the above description, with love to God and souls, would thus employ their Sabbath afternoons, a walk of two, three, or four miles would not injure their health, while their influence as men of property would, in some measure, insure attentive hearers—it might also be a means of increasing their own spirituality, and, what is more than all, they would enjoy the “luxury of doing good,”—an enjoyment the worldling, the voluptuary, knows nothing about. I urge this on my christian brethren from what, I trust, I know by blessed experience, having, for several years, pursued a plan something similar to what I here recommend. The consequence has been that many are disposed to hear the Gospel; nine persons from one village have already joined a christian church, and others are asking the way to Zion with their faces thitherward. Would it not, Mr. Editor, encourage the hearts of those who are similarly engaged, if communications were made through your valuable magazine, respecting the introduction of the Gospel into villages, and the success of such efforts. I am persuaded it would be the means of stimulating others to commence the work, and of quickening those who are already engaged in it.

I am, Sir, Yours,  
A REAL FRIEND TO THE HOME  
MISSIONARY SOCIETY.

#### MISSIONARY SPIRIT IN SWITZERLAND.

When the news of the dreadful ravages of the fever at Sierra Leone, during the last summer, reached the ears of the young men at the Missionary Seminary of Basle in Switzerland, instead of occasioning despondency, it seemed to animate them with a strong desire to step in and fill the vacancies occasioned by the loss of the missionaries. After hearing of the death of Messrs. Johnson and Schemel, Mr. Blunhardt writes, “It was a remarkable movement in our camp, when this lamentable news was heard among us. Every

one of our brethren was preparing himself by the most serious meditations, to come forward, and to offer himself as a sacrifice for the Lord.—Should many more such tidings of an immortal world arrive, we could no longer detain our dear brethren—soldiers from going to the spot where the heroes of the church have fallen. The desire to be employed in the work of conversion amongst the poor negroes, was never stronger in our missionary house, than in these days. May the sovereign grace of the Lord Himself prepare them to stand fast on the evil day, and to live and to die as true disciples of Jesus!”—This is the true spirit of Christian heroes.

[N. Y. Ob.]

#### REV. ROWLAND HILL.

At the meeting of the Somerset Missionary Society in September, the venerable Rowland Hill, was present and preached a very impressive discourse. “Nothing,” says the Evangelical Magazine, “could exceed the interest excited by the presence and valuable labours of that distinguished servant of God, the Rev. Rowland Hill, whose hoary hairs are indeed a crown of glory, and who, though in his eightieth year, had during the five preceding weeks travelled some hundred miles, and preached every night (except Saturdays) for the Missionary Society. Such are the zeal and fervour which have been conspicuous throughout the whole of an honourable, laborious, and useful life, which he has spent with so much activity and zeal, for the glory of God and the best interest of mankind.”

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#### THE BETHEL FLAG.

“At Portsmouth a mariner saw the Bethel Flag flying; he knew not what it was; he inquired, and he heard a bad report of the Union from some, and did not go in; but at Bristol he again saw a floating chapel, and was struck with the figure head, which was the Bible, with the 107th Psalm, “Oh that men would praise the Lord for his goodness,” &c. He then went into the chapel, and his mind was changed by the discourse he heard, and he became a religious man. By making mariners religious and moral, religion and morality were diffused wherever the British flag flew. The Bethel Flag now flies in all the islands of the Pacific. The South Sea whalers who were absent from England three years, were surprised to find the Bethel Flag in the distant isles to which they resorted. From Rio Janeiro to Baffin’s Bay, it was to be found, and all British seamen would soon be Bethelized.”

## POETRY.

## PENITENCE.

One form there is, that to my soul  
Must ever cling,—even in the skies,  
Where cloudless years unmeasur'd roll,  
And fount's of joy, perennial rise.

It is not Hope,—with fairy tread,  
Nor Faith, with vision piercing bright,  
For these, their darting smile will shed  
When full fruition springs to light.

Nor Charity,—that seraph grace,  
With melting tone, and eye of fire,  
For she, must own a transient race,  
And merg'd in holier love, expire.

But She,—who pours the tearful tide,  
Meek Penitence, with heaving breast,  
Ne'er from my soul must she divide  
Ev'n 'mid the mansions of the blest:

For when that God enthron'd I see,  
Whose blood for guilty man was given,  
Sad Penitence must bow the knee  
And weep, amid the bliss of Heaven.

H.

## SACRED MUSIC.

Just published, and for sale by the Compiler and the Booksellers in this city, a new collection of Church Music, entitled the **MUSICAL CABINET, or NEW HAVEN COLLECTION OF SACRED MUSIC**; Containing a great variety of Psalm and Hymn tunes and Set Pieces, selected from the works of the most eminent European authors ancient and modern—together with a concise Introduction to Psalmody. Compiled and arranged by **ALLING BROWN**.

The Musical Cabinet is composed of tunes extracted from the works of Handel, Haydn, Mozart, Venua, Pergolesi, Prellieur, Costellow, Giardini, Pleyel, Madan, Arnold, Burney, Darwell, Carrelli, and many others of equal celebrity. It also contains the old standard tunes now in common use; and a number of Set Pieces, such as The Last Day, Vesper Hymn, Miriam's Song, the Voice of Free Grace, the Marvellous Works, (or Haydn's Anthem) from the Oratorio of the Creation, &c.

From the well known celebrity of Mr. Brown, as a Teacher and a proficient in sacred music—and from the opinion of amateurs in music who have examined the work; we feel confident that this collection will be an acquisition to our churches, and tend greatly to promote the enjoyment of those who worship God in a song of praise.

*From the Christian Mirror.*

## GIN-CASE CONQUERED.

J. D——, was a young man of good habits, and settled in a flourishing village. He was industrious and successful in accumulating property; and as he increased in wealth, he gradually rose in the estimation of his fellow-men;

until he began to be noticed and respected by those, whom the world call great. He was now occasionally invited to visit gentlemen of distinction, who treated their guests with wine, brandy, and rich repasts. D—— was much pleased with the attention he received, and in return appointed days to entertain company at his own house in the same luxurious manner. By degrees he spent more and more time in visiting and receiving company, until his business was neglected, and he had formed a habit of excessive drinking. He finally became such a slave to the cup, that before he could dress himself in the morning, he must visit his gin-case, and take his dram. He persisted in this course of intemperance for a time; but in moments of sober reflection his conduct alarmed him, and plunged daggers into his heart. Although his thirst for strong drink had become excessive, yet he was a man of sound judgment; and at length he solemnly resolved never again to disgrace himself or his family by intoxication. He then took his gin-case with its contents, and dashed it upon the rocks. His wife, hearing boards and glass rattling, exclaimed, "dear husband, what are you doing?" He replied, "I am determined to be master of my own house, I have been a servant to this gin-case long enough." He is now reformed, and steadily attends to his occupation to the great joy of his wife and children, and all his best friends. May those, who are too much attached to the cup, have the good sense and resolution to imitate the example of this man, who to human appearance, was just on the brink of ruin.

## SAILORS' GOLDEN RULES.

*Necessary to be observed on board of ships by the Christian Sailor. Extracted from the Holy Scriptures for the use of the crew of the A——. January 19, 1819.*

1. Do all things without murmurings and disputings. Phil. ii. 14.
2. See that ye fall not out by the way. Gen. xlv. 24.
3. Behold, how good, and how pleasant it is for brethren to dwell in unity! Psalm cxxxiii. 3.
4. Let brotherly love continue. Heb. xiii. 1.
5. Love as brethren. 1 Pet. iii. 8.
6. Let nothing be done through strife or vain glory. Phil. ii. 3.
7. Forbearing one another in love. Eph. iv. 2.
8. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, &c. Eph. iv. 31, 32.
9. See that none render evil for evil unto any man. 2 Thes. v. 15.
10. Be ye therefore followers of God, as dear children. Eph. v. 1.
11. Pray without ceasing. 2 Thes. v. 17.
12. Whosoever hateth his brother is a murderer. 1 John, iii. 15.
13. He that loveth not, knoweth not God, for God is love. 1 John. iv. 8.
14. If ye know these things, happy are ye if ye do them. John xii. 17.

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